

HOLIDAY BOOK ANNOUNCEMENT

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UNITY

Freedom, Fellowship and Character in Religion.

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UNITY and the book publishing business are united under one financial management, and any increase in the book business will help strengthen the paper. We do not mean by this to ask the purchase of books as a favor on the part of any one; we do mean to suggest that where a subscriber is in doubt in his selection of books, he can promote the success of his favorite paper by selecting the books advertised by its publishers.

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RELIGION and Science as Allies, or "Similarities of Physical and Religious Knowledge," by James Thompson Bixby, is offered this year at only thirty cents in paper or fifty cents in substantial cloth binding. It is a standard work on the subject treated, and well worth the money.

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THE AURORAPHONE, by Cyrus Cole, only just published, is meeting a cordial reception from newspaper critics. Readers of UNITY may have noticed that our reviewer in the issue of Nov. 20 thought that the book would have been improved by giving the philosophy without the story. It may be interesting in connection with this opinion to note that the editor of the *San Jose Mercury* pronounces the philosophy to be taught but the story to be good. Read the book and let us have more opinions as to which part should be skipped. (\$1.00.)

UNITY is enabled by the courtesy of Messrs. F. J. Schulte & Co., to be one of the first papers to announce the authorship of the famous novel "Cæsar's Column," which was published anonymously early in the year. It is by no less prominent a person than Ignatius Donnelly, the author of the

Bacon-Shakespeare cryptogram. Without the advantage of a distinguished name behind it, the book has passed through several editions, and the sales through this office have been good. We suggest that our readers notice the advertisement of this book on another page, and order it either this office or direct from the publishers.

Unity's Advertising.

Messrs. N. W. Ayer & Son of Philadelphia have just issued their American Newspaper Annual for 1890, embodying not only lists of all the newspapers in the United States and Canada that insert advertisements, but also all the information commonly looked for in a gazetteer about every town and county where a newspaper is published. The publishers have shown commendable enterprise in securing in nearly every case the new census returns of 1890. The price of the book, expressage included, is five dollars.

For one apparent discrepancy in this annual, UNITY owes an explanation to its advertisers. In the body of the book our circulation is given as 4,231, and in an advertisement, as 8,000. The explanation is that the copy for the body of the book was made up from reports sent in last spring, and covering the average circulation for a year previous. The advertisement was sent in just before the book went to press, and states our circulation as it is now. For the issues of October 2, 16, 23, 30, November 6, 13, 20, 27, and the current week, our edition has been eight thousand copies each and every week, and we propose to continue or increase this issue in future.

Our advertising space has naturally been over-crowded in consequence of this increased circulation, and this week we have been obliged to add eight extra pages to accommodate the press of holiday advertising and give room for advertisements of our own books, which have for a long time been crowded out.

From this time on all advertising contracts must be figured at twelve cents per line, subject to discounts ranging from five per cent for 100 lines to thirty per cent for 1,000 lines, making our lowest net rate on large orders eight and four-tenths cents per line.

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Editorial.

PROF. C. C. EVERETT thinks that the most knowing man of this generation — Herbert Spencer — should hardly be called an *agnostic*. The term *gnostic* would be better.

MEN who believe every word of the Bible, and nothing that can not be proved from the Bible, do this by first putting every thing they know or believe into the Bible. So there are those "who find in Christianity all they seek, because they place in it all they believe."

THE *Religio Philosophical Journal* thinks that the Farmers' Alliance was an efficient factor in the recent overturn in politics, especially in the northwest and in Kansas. It also suggests that Giordano Bruno would be a worthy subject for a statue among the world worthies to be celebrated at the coming World's Fair.

A RECENT meeting of the Methodist ministers in the city developed the fact that the members of that sect, of supposed soundest orthodoxy, do not hold with former unanimity certain old beliefs and practices. The question of the use of the Bible in the public schools came up, introduced by a paper by Rev. J. P. Brushingham, who took frank and courageous stand against it. Naturally, Mr. Brushingham was strongly opposed by some of the other clergymen present, though supported by a few. Rev. Frank Bristol thought there was little to choose between Catholics and Protestants in the spirit and rancor shown on both sides in the discussion of this question. Dr. Bennett, of the Garrett Biblical Institute, stood with the

essayist on the side of reason and progress. The latter, in reply to his critics, supported his position with quotations from Washington, Adams and other founders of the republic.

THE present wild excitement among the Indians of the west, which is liable at any moment to break out in fatal violence, is another indication of how dangerous a thing is ill-guided zeal and how little is fanaticism allied to religion. Feeling will lend itself to superstition as promptly, to say the least, as to civilization.

THE consolidated college paper of Ann Arbor University for this year, bears the familiar name of John R. Effinger, Jr., a seditior-in-chief. UNITY extends its greeting to the young editor, and is sure that in his hands the college paper will stand for the manly arts in their spiritual as well as physical application. The two sons of the secretary of the Western Conference are at the University, both of them staunch UNITY men.

It seems that even in Chicago Jewish children, come they from homes ever so refined and cultivated, are often excluded from dancing classes and private schools. This is cruel to the children and to their parents; but their lot is not so lamentable as that of those who practice the miserable snobbishness that results in this exclusion. Professor Swing, in a recent number of the *Evening Journal*, deals a merited blow at this kind of aristocracy, in which he says, "One of the most absurd of all things is that prejudice which makes the Christian ascribe the faults of a Jew to his whole race."

THAT was a dedication indeed which last Thursday consecrated the large and unique building on Indiana avenue and Fifty-first street, as the new home for erring women. This institution was incorporated in 1865, the name of Robert Collyer appearing as one of the incorporators. All through these years there has been a light in the window for those to whom most would-be Christian windows are darkened; and faithful women, representing all faiths and denominations, have worked with patience and sagacity to further this work. The new building is a model of simplicity. The canons which actuated the Quaker-bred chairman of the building committee, was that "the useful is the beautiful." Or to state the same truth in another way, "The beautiful must be useful else it is not beautiful."

A FRIEND, writing on the subject of Divine Immanence lately discussed in an editorial, thinks we must admit the "danger that the doctrine degenerate either into a sensuous pantheism or a moral fatalism." "What we really need above all things," he says, "is to believe that we have 'life in ourselves.'" He adds the wish that he was half as sure of himself, with all his self-consciousness as he is of God. This hovering doubt as to the worth and tendency of the individual life forces ruling and shaping the world, is felt by the finest and strongest minds. It is easier to believe in a divine intention running through the work of material creation and human history, manifest in the countless signs of order and progress on every side, than to hypothecate on this belief another,

that in the continued conscious activity of the forces making up individual character. Yet what a credit is it to human nature that doubts like these, so subtle, and penetrating, so myriad-shaped, seem to have so little power to affect the moral standards of men. Never was the race seized with such a passion for human improvement, such faith in goodness as in the present decreed age of agnosticism and infidelity. The results of living are not lost in speculations about it, and therein must be found the hope and promise of whatever discovery is to come after.

REV. MINOT J. SAVAGE contributes to the *Arena* an article in semi-satirical vein on "The Good Old Times," in which he shows the weakness of that melo-dramatic longing we often hear expressed to get back to the quiet, easy days of our grandfathers; a part of the old belief, says Mr. Savage, in a lost Eden, the golden age of the past. He pictures the disillusion that would attend every step could we really transport ourselves back to the customs and fashions of past generations, and speaks in terms of just but not fulsome praise of to-day, showing that our present wider knowledge of all that is going on in the world is the sign of progress. "He who imagines that wickedness is increasing, because our modern civilization brings the whole world into view cheats himself as one might who should suppose that the gas or the electric light creates what it only reveals."

NOTHING, to our thinking, has better expressed the growing mental hospitality of the times than the hearty interest shown by the medical fraternity in the discovery of Dr. Koch. When the representative physicians of this city were interviewed on the subject, all but one expressed a cordial sympathy with and hope of successful result in the great scientist's researches. Formerly the profession would have been quick to brand such a discovery, which inevitably carries an element of the sensational along with it, as a piece of quackery, especially as it is still guarded with a certain degree of secrecy. The medical profession is by no means the most catholic and tolerant. On the contrary the "family doctor," while impersonated in memory with many excellent virtues and a spirit of paternal kindness and cheer, was a man of many stiff prejudices, holding his brothers of another "school" in as open and bitter distrust as Loyola did the disciples of the new faith. But the spirit of fraternal love and confidence grows, in the secular as the religious world.

THE *Standard* asks the question why Col. Ingersoll can "never have a career in politics—never hold office under the government for which he fought;" and finds the answer not in any spirit of persecution, but in conviction, "the underlying assurance in the minds of thinking people, whether Christians or not, that to pull down Christianity is to pull down the nation and society." It adds that "the infidel and anarchist alike belong to the dangerous classes." Undoubtedly this is true of the infidelity that is content to stop with the utterance of its own unbelief, and Col. Ingersoll's too often appears of this kind. We are not certain the eloquent orator

could not obtain office, but if it is true that his notorious attacks on the popular religion of the day would prevent that, we should still think the cause lay rather in the manner than the substance of those attacks. Col. Ingersoll has shown himself in this kind of work too willing to amuse and too careless of the obligation to instruct and discriminate. He fails thus to command the entire respect even of those who in the main agree with him. He is in popular estimation a brilliant rather than a safe or sound thinker.

REV. DWIGHT L. MOODY, the renowned revivalist is in Chicago again, the seat of his early labors and his initiation into the evangelistic work he has followed so successfully. Mr. Moody's methods are not ours, nor are the results for which he is working so strenuously altogether of a kind we can approve. Everyone must recognize in him, however, an earnest, and consecrated spirit, a passionate devotion to the cause of truth and righteousness which the vagaries and intellectual anomalies of an outworn creed cannot entirely nullify or destroy. Mr. Moody is laboring this season in a particular field, aiming to reach the hearts and consciences of the business men, and so far as his efforts tend to introduce higher standards of business ethics, a finer sense of commercial honor, larger justice and charity into the world of trade, he carries with him the sympathy of all the better classes of the community, irrespective of theological creeds and agreements.

The Jewish-Christian Conference.

The assembling of a Conference of Jews and Christians in Chicago, November 24-25 is an event of intense interest and of large significance in its bearing upon the growth of the spirit of good-will and kindness among people of widely differing faiths.

Prominent ministers of the Orthodox churches—Drs. Barrows, Scott, Marquis, Goodwin, came with their people, face to face with our leading Jewish rabbis—Hirsch, Felsenthal, Stolz, with members of their congregations, and then and there ensued much frank and instructive talk. The Christian brethren magnified the mission and the services of Judaism to the world, spoke with deep compassion and regret of the persecutions and sufferings which the Jews had endured at the hands of Christians and were earnest in their condemnation of such cruelty and barbarity. They strove to persuade their Jewish hearers that the Messiah foretold in their Scriptures had come, declared that the Christian church expected "the national conversion of the Jews to Christianity" and gave assurance that then the Lord would take them back into his favor—quoting from Zechariah—"They shall be as though I have not cast them off, for I am the Lord their God."

The Jewish brethren responded most kindly and cordially to the fraternal expressions of their Christian neighbors. They had no antagonism to Christianity. They were even in sympathy with the more liberal forms of it. "We are, in fact, in the closest sympathy with that form of Christianity known as Unitarianism. With the Christianity of Jesus, in other words

we have strong points of affinity, but we can not have and have not understanding, in the first place, of what is known as the Christianity of Paul." They held as sacred and inviolable the religious opinions of others and only desired that their opinions should be held equally sacred and inviolable. And then they spoke out bravely and eloquently for the faith that was in them. They affirmed that the prophecies on which the Messianic faith of their Christian friends rested were totally misunderstood by them. No thinking Jew could accept the Christian interpretation of their old texts, because these can not be borne out by the facts. "The prophecies, so-called, are not fore-tellings of future events. They speak of events that transpired while the writers lived or could easily be foreseen coming in the near future. . . . No priest foretold to the Jew the coming of a future Messiah in the sense in which we are urged to accept the old interpretation of our old texts." And besides the questions of prophecy, the doctrines of original sin and vicarious atonement, which were a part of the Christian system, were doctrines which a Jew could not accept or understand. They stood unflinchingly upon the dignity of human nature and the rights of reason and conscience, and were proud to stand forth as the age-long messengers of a religion of righteousness and truth which they feel that they are commissioned to bring to the world.

The spirit in which this conference was conducted was highly honorable to both sides, and shows a fairness and fraternal feeling towards the Jews on the part of their orthodox brethren, which UNITY seeks to promote, and which might well be imitated by those "liberal Christians" who feel a little more secure when they can fly a banner word that may be used as a fence.

The Jews are to be congratulated on the scholarly and courageous justification of their position in the religious world which was given by their representatives on this memorable occasion. The conference gave to them a rare opportunity to speak for themselves and make their appeal to the reason and common sense of mankind, and right nobly did Rabbis Hirsch, Felsenthal and Stolz improve this opportunity.

The full reports given in the daily papers have sent the utterances of these men throughout the land, challenging the respect and sympathy of all right-minded Christians, and making every intelligent Jew proud and glad for this vindication of his faith. By the unanimous voice of the assembly a set of ringing resolutions were passed demanding justice for Jews throughout the world.

J. R. E.

The Jewish Statue.

EDITOR UNITY:—I have read with considerable interest the communication in your issue of Nov. 20th, bearing upon my proposition to erect a statue to Lessing. Will you pardon me if I make bold to avow my doubts as to the Judaism of the writer? I am accustomed to test documents of this or any other kind by external evidences. In your correspondent's lines, the signs are not wanting that the signature is a convenient "*nom de guerre*," adopted to turn a good point. The prefix attached, to my mind, hints at a non-Jewish origin. No Jew will designate me as "Rabbi" Hirsch, that nomenclature in connection with my name being characteristically Christian. And the use of the word race in connection with Jewish, confirms the suspicion. Certain, however, it is that the Chicago "Jew"—or perhaps it is a Jewess—was not among my auditors when I made the suggestion. He misses entirely the

point of the discourse. Referring to the movement to erect a statue to Isabella, whose name will forever be associated with one of the most cruel acts of persecution, I urged that as an offset to that monument, the Jews should honor the name of Lessing in the same manner; he was the apostle of religious tolerance, he preached through the mouth of a Jew, the eternally true doctrine that religion is independent of the temporal livery she wears. He had utilized the old Spanish story of the three rings in a manner that pointed a lesson which the queen of the country where the parable had first found voice had forgotten. For this reason I thought it most fitting that the Jews who prized the teachings of the prophet of religious tolerance should assume the duty of honor and be the first to give their support to such an undertaking. Lessing is not a representative of the Jews. But is this not rather one more reason why the Jews should honor his memory. We Jews have often enough been accused of narrowing the precepts of neighborly love to members of our own clan, tribe and race—to use these terms, though for me in connection with Judaism they are meaningless. Would a statue erected to the genius of "Nathan the Wise" not be a telling proof that the Jew, true to the spirit of his religion, and glad to own a debt of gratitude to one not born within the narrow lines of the synagogue, gladly testifies by such visible tokens to his unqualified acceptance of the doctrines of love and fellowship enunciated by the great German poet?

I, for one shall also be ready to contribute to the erection of a statue to Jesus; but not for the reasons given in the editorial comment on the communication. I cannot concede that with the work of Jesus the mission of Judaism was fulfilled, nor can I grant that the teachings of him of Nazareth were in any manner higher than the kindred doctrines of co-temporaneous Judaism. You have often asked me wherein consisted the difference between your Unitarianism and my Judaism. Here you have the cardinal point of divergence. For you Jesus is a light that comes from central gloom; and transcends incomparably whatever religious or moral inspiration Judaism ever possessed. In this you are unconsciously still under the influences of the old Calvinism, of the antithesis of Love to Law. Prophetic Judaism anticipated the love of the Gospels by at least seven hundred years; and Jesus of the Gospels is a strict observer of the Law. It has often struck me as somewhat peculiar that the results of Biblical Criticism are eagerly applied by the liberal pulpits to-day when the Old Testament is under discussion; but that when the New is quoted or used not a single intimation is given of the results reached by the modern studies in that field. The words of Jesus are cited as though there was no doubt of their authenticity. The old Pharisee comes in for a share of censure though it is a recognized fact that the picture given in the New Testament of the Pharisee bears no resemblance to the genuine Pharisee of Jesus' time. And then the Jews receive again attention for what is denominated "the great refusal or rejection" and the story of the crucifixion is told as written in the Synoptics with no qualification as to the real executioners. This attitude of your pulpits I cannot understand.* Your correspondent takes the same attitude. Jesus weeping over Jerusalem is for him the supreme moment in his life. Why should Jesus

*Dr. Hirsch is mistaken here. The New Testament story and doctrines receive as frank criticism from many Unitarian pulpits as the Old. He is also in error in regard to the identity of our former correspondent, who wrote under his own name.—ED.

have wept over Jerusalem? What had Jerusalem done to him to press from such eyes tears? The scene was written after the destruction of Jerusalem and by a patriotic Jew who deplored the national downfall. Jerusalem fell because the Jews had manfully struggled against the Romans and succumbed after a resistance which though without victory is certainly not void of glory. I, as a Jew, would hold up the face and form of the Nazarene before the busy throngs of our streets to remind many of them that perhaps those who carry his name upon their lips the oftenest are not always true to his spirit. Why, they would not have admitted the carpenter's son had he applied to their fashionable schools because forsooth he was a Jew. Yours for freedom, fellowship and character in religion.

EMIL G. HIRSCH.

An Explanation.

TO THE EDITOR OF UNITY:—If I undertook to correct all the missapprehensions of the ethical movement and of my own position that I meet with in public print, I should consume a great deal of valuable time. But when something of this sort appears in the columns of a paper I care so much for as UNITY, I am moved to say a mere word. Rev. A. W. Gould, (UNITY, Nov. 13th) in a sermon on "Morality and Religion," makes this remark: "There are those who think, like the 'Ethical Culture' Societies, that religion is a delusion and a snare." One expects such careless statements from orthodox controversialists, but not from a just-minded and scholarly writer like Mr. Gould. But it is a careless and untrue statement. There are members and leaders of Ethical societies who think just the reverse. The truth is simply that Ethical societies have no religious tests for membership.

Mr. Chas. H. Fitch thinks he has heard me affirm in a discourse "The infallibility of conscience." I am sure I have never used this phrase; and however strongly I may have sometimes spoken of man's power to know absolute moral truth, I have never risen to the point of declaring his conscience infallible. In the discussion of the topic "Is there Anything Absolute About Morality?" I have expressly said, "No part of our nature seems to be guaranteed infallibility," (Ethical Religion, p. 94.)

Yours truly, WM. M. SALTER.

THE training of children is declared to be woman's special work, yet few mothers know how to accomplish it, and many do not even know that they do not know. They grope blindly among the complex mind and heart machinery under their charge, touching a spring here and a spring there with careless and uncertain hand, finding, often too late, that they have undertaken to control the most powerful of created forces, the human will, passions and propensities, not having the secret of power. Love they have; but love without enlightenment is a mighty force working at random, marring where it would make, destroying where it would save.—Abby Morton Diaz, in the Arena.

THE man of the world despises Catholics for taking their religious opinions on trust and being the slaves of tradition. As if he had himself formed his own most important opinions either in religion or anything else. He laughs at them for their superstitious awe of the Church. As if his own inward awe of the Greater Number were one whit less of a superstition. He mocks at their deference for the past. As if his own absorbing deference to the present were one tittle better bottomed or a jot more respectable.—John Morley.

Men and Things.

ALFRED TENNYSON has an elder brother living, who half a century ago was thought to be a greater poet than his brother. A London publisher announces a new volume of verse by this elder brother, Frederick Tennyson.

COUNT VON MOLTKE is reported as having determined to apply to the purposes of charity the 160,000 marks presented to him as birthday contributions. He does not need the funds for personal use, and could not have made a better disposition of them.

Far and Near is the name of a new monthly paper, published in New York, and devoted to the interests of Working Girls' Societies. It will serve as a medium of communication between the different societies and as a bureau of general information on the social and industrial questions of the day. The editor is Maria Bowen Chapin.

PROF. A. W. GOULD is to deliver a Thanksgiving discourse on the evening of the 30th, bearing the paradoxical title, "The Wickedness of Progress." The calendar of the church at Manistee announces three Sunday discourses by the pastor. We are afraid Mr. Gould is in danger of serving as an exemplar of his text.

The Christian Leader speaks with flip-pant criticism of Dr. Martineau as one who in his recent book has tried to create a new Jesus. It accuses him of adopting "the destructive theories of the uncritical critics," and invalidating "the only testimony we have as to the person, work and teaching of Jesus." He is not as fanciful as Renan, but his idea of Jesus, though lofty and inspiring is purely subjective." But we suspect the *Leader's* interpretation of the New Testament doctrine and history might be found as "subjective" as any other, if known.

PROFESSOR SWING thinks the statement so often heard that America must accept the European Sunday is yet to be proved; and that we are quite capable of establishing a Sunday of our own, one "more human and restful than the Puritans', and more religious than that of Paris." It should be a day of rest for the dumb beasts, and for man; but a day for the higher culture also, with "every temple of worship and art and high literature open . . . a day which will separate man from his tasks as a slave and will hold up to him a mirror in which he can see himself as a spiritual being."

CHARLES H. SERGEL & CO., Chicago, have published, at a popular price, an American edition of General Booth's remarkable book, "In Darkest England and the Way Out." This book, in which is announced and described a wonderful undertaking of the Salvation Army, involving an outlay of \$5,000,000 and towards which amount subscriptions are pouring in from all parts of the world, "sounds a note," says *The Review of Reviews*, "that will reverberate round the globe." The first edition of this book was sold in London within three hours after issuing, and the entire American edition of five thousand copies was sold on the day of publication.

—In memory of Rev. Wm. P. Tilden, we gladly give place to the following appeal. The name of Father Tilden belongs to that line of spiritual priesthood appointed of nature. More than his word was his smile a benediction, while his eye carried reproaches to the presumptuous and encouragement to the disheartened.

It is proposed to put a memorial of this Saint in our fellowship into the New South Church, Boston. It is confidently believed that many people, parishioners and others, who loved him will gladly unite in thus testifying their affection. The widow's mite is as welcome as the larger gift of the rich. To any and all who revere his memory the appeal is now made in behalf of a memorial in that most fitting place—the home of his last settled pastorate, where for seventeen years he justified his self-selected epitaph:

"A minister who loved his work."
Contributions, large or small, may be sent to the pastor,
REV. GEO. H. YOUNG,
109 Columbia street,
Dorchester, Mass.

Among the forthcoming Christmas books is one which, some eminent literary critics who have read it have placed along with Dr. Brown's "Rab and His Friends." The story is entitled *Gypsy*: the Story of a Dog, by Mrs. Helen E. Starrett, author of "Letters to a Daughter," and other popular books, and of late articles in the *Forum* which have attracted attention. Its appearance in a religious journal, won the commendation of many, among others of Frances Power Cobbe, of England, who wrote Mrs. Starrett, expressing her delight in it, and asking whether it could not be put in permanent form. This has been done by a firm of young women publishers, the Misses Searle and Gorton, of Chicago. Miss Cobbe has written an introduction to the story in her most delightful vein, and with this rare distinction it will be given to the public in time for the Christmas holidays. The book will be illustrated with a portrait of Gypsy and other pictures. It promises to be one of the prettiest and most delightful booklets of the season.

WITHOUT earnest convictions no great or sound literature is conceivable.—Dryden.

Contributed and Selected.

To a Lakeside Forest.

Twice do I see thee, forest fair,
In water once and once in air.
Above thee shines October's sun,
And from the mirror of the lake,
Till sun-lit hours their course have run
And brought the close of happy day,
His glorious beams upon thee break.

Twice glorified in beauteous light,
The touch of God hath made thee bright.
In gold and crimson gleam thy leaves.
Do any sigh and say, "Ah death
Hath smitten them; all nature grieves?"
Thou art not dead, O forest fair!
Thou'lt wake again with spring's sweet
breath.

J. N. DAVIDSON.

The Reign of the Superficial.

The external conditions of life at the present time are so peculiar that both optimist and pessimist find in them the strongest confirmation of their theories. The optimist beholding the wonderful material progress of the nineteenth century rests on his oars, buoyed with a happy certainty of a rapidly approaching Millennium. The pessimist seeing only the predominance of the material over the moral and spiritual, sighs, Jacques-like, over the degeneracy of man. Both of these views, in their nature superficial as well as extreme, derive their force from what is undoubtedly today the reigning influence of the superficial.

Great material progress compels men to fix their attention upon outward, visible things. Action, the dominant force of energy, the demands of the practical, occupying the foremost places in the world, turn men away from thought, quiet reflection and the higher grounds of theory. This tyrant materialism says. Go forward, press on towards the mark of visible success or achievement; tarry not for introspection, for examination into motives, causes, collateral or distant results. Hence the common mental level of this era is a certain matter-of-factness, uncongenial to moral earnestness or spiritual growth.

Society is largely a thing of fads and fashions, frivolities and hollow mockeries, the worship of wealth, luxury and pretention. A satisfactory answer to the question, "Is he worthy?" is no longer the talisman necessary to the *entree* to so-called best society. It is sufficient if he appears well, has money, influential friends, or official position, or if he can provide a new amusement. The leader of New York's four-hundred, and consequently the dictator of America's social world, a genius in his way, is distinguished for his skill in conducting the affairs of a ball-room and in engineering a young lady into and through the vicissitudes of the life of a reigning belle. Merchants and millionaires, for financial considerations *per se*, are given the chief seats in the synagogue, metaphorically and literally. Old-time courtesy, once the sign-manual of ladies and gentlemen has given way to a haughty insolence, or at best a patronizing civility, as distinguishing marks of persons of high degree. Modesty is sacrificed to publicity, and gentility is apparently a matter of fashion only—of outward appearance and style.

In politics the same lack of earnestness is manifested. A new administration in our country means, to a great extent, a change of office-holders, a new division of spoils. Our legislators spend weeks discussing appropriations, and commercial considerations involved in the tariff question. They seem to regard as of little moment the defenses of the nation, reforms in the army and navy, the protection and encouragement of authors, the enfranchisement of women and other matters of vital interest to the whole country.

In religious affairs, churches vie

with each other in a struggle for fine buildings, wealthy congregations and eloquent ministers. A man's respectability is tacitly measured by the church he attends. Churches are known as social centers, and as breeders and encouragers of caste-feeling. Yet never before were churches so flourishing materially, and to neglect church attendance is almost to ostracise one's self from all society.

Education is still largely interpreted as a knowledge of authorities, though now obtained in a beautifully methodical and machine-like way. The bent of educational reforms is towards the cultivation of manual dexterity and the development of the physical nature. To be the leader in its winning boat's crew is more desirable for honor than to be at the head of the senior class. Culture and refinement are supposed to be expressed in pronunciation of words, noticeable in punctiliousness in matters of etiquette, familiarity with the latest works or reviews of them, and membership in a literary club. The possession of ideas, independence and breadth of thought and its accompaniment—a recognition of human brotherhood—subject their possessor to the possible reproach of eccentricity, impracticability, want of proper mental balance or something worse.

Literature now gives prominence to *Vers de société* and curious examples of the capabilities of poetic mechanism. In fiction, realism so-called, has both writers and readers in its toils, sucking the life-blood of imagination, a picture as horrible to contemplate as Gilliat in the clasp of the devil-fish. Romance and the dramatic in literature are banished. Light essays and compilations take the place of philosophic works. Journalism is too largely a collection of personalities. Even in reform literature, popular opinion has awarded the palm to Bellamy's "Looking Backward," a book with a noble motive, but superficial in treatment, dealing almost wholly with the material, and offering as a solution of the social problem a society in which general responsibility is substituted for that of the individual; a society which would make men in a sense machines, which finds no need for the exercise of high human qualities, self-control, self-sacrifice, justice, generosity and charity,—the spiritual elements which alone can sweeten material existence.

In art, ceramics and curios, bric-a-brac, china painting and Kensington embroidery absorb popular affection and express artistic taste. Science and invention, the great levers of progress of the century have appealed pre-eminently to material interests, and must bear to a great extent the responsibility of the materialism which makes possible the present universal reign of the superficial. Yet even science is not free from the thrall of the power it has helped to create. Scientific tendencies bear in the direction of superficial analysis and statistics, rather than towards deeper research and reason, and the higher truths of creation.

But there is a brighter side to this picture. Man's apparent want of earnestness may be only the effervescing form of an unprecedented activity and energy. Through its material prosperity the world is almost surely building a substantial substructure for the support of nobler things. In society a few earnest men and women are exerting an unostentatious, though sure influence in the direction of a higher moral tone, and better social standards. This is indicated by the constantly increasing criticisms upon vulgarity and show, and the numerous manuals upon manners founded upon principle. In politics a growing number of serious men are studying the means and ends of right government apart from partisanship, and are driving in wedges of reform with most effective

strokes, wedges which they have labelled civics, civil service reform, encouragement of a more general interest in current topics, and an awakening of public spirit. In religion the undercurrent of genuine spirituality is surging forward in the desire of thoughtful men and women for church union, for practical morality and for the Christian spirit of human brotherhood. In educational matters the higher education of women, the increasing demand for equal opportunities for women and men, and the co-education of the sexes are signs of certain permanent advance. The attention given to special studies for the development of the individual is a step of the highest import in school-training. Even physical culture, in connection with the Kindergarten and Delsarte systems, has become a direct and efficient aid to mental, moral and spiritual development. Literary and political clubs and other organizations for discussion and debate are providing more or less of the mental and psychic friction so inevitable to real culture. In literature the worship of realism is at least doing away with mawkish sentimentalism. Poets are more numerous than ever before, and verse-making, of a good, artistic quality, is a common accomplishment. Material prosperity has ever preceded and accompanied different great literary periods. Even the present love of personal gossip may be regarded as a phase of human curiosity grounded upon mental activity. In the domain of art, there is a daily increasing interest marked by the multiplication of books and essays on art subjects and the number and intelligence of their readers. Science is performing its best part in introducing careful scientific methods into all research and pursuit of knowledge.

The conclusion is that while the superficial is now in the ascendant, it is the ascendancy only of a transition period. When the mighty fermentation going on underneath has finished its clarifying process, metaphorically speaking, old things will pass away and will become new. Present conditions, rightly estimated in the light of history, seem to presage an epoch remarkable for depth of development in all directions and perhaps especially in the ethics of social life.

MARY E. CARDWILL.

The Study Table.

THE NEW EDITION OF LOWELL.

The first six volumes, making up the new Riverside edition of Lowell (Boston: Houghton, Mifflin & Co.), are before us and should have received earlier notice at our hands. They carry memory back to our early reading days, when the world of books was beginning to dawn on an enraptured vision. The eager delight, the sense of fresh knowledge and power gained at every page, the kindling fancy and enlarging horizon of those early reading-days! We shall never experience the same again. Lowell was, then as now, accounted one of the most trustworthy as he was delightful guides to the study of those grave and difficult themes in literature which the average reader enters on first through the critics. We remember to have read with absorbing interest his essays on "Dante" and "Rousseau and the Sentimentalists" long before we came to the study of the Divine Comedy or Emile on their own behalf; and, as we finger the neatly bound volumes before us, something of the old thrill of admiration seizes us, mingled with poignant regret over the busy days into which we have fallen, that permit so little reading of the old kind, where an unhurried spirit and a vast sense of leisure permitted us to con page after page slowly, with deliberate and full enjoyment of each line and period. One must try, difficult as it is in these crowded, anxious days, to get back something of this sense of leisure, in order to enjoy and profit by the printed essay which seems to be dying out. Where among the moderns, now that Matthew Arnold is dead, can we look for writing of such purely literary quality as this, at once so lofty and practical in theme, so scholarly and dignified in treatment, so rich in thought, graceful and polished in expression? Even Arnold, wide as was the range of his intellectual sympathies and accomplishments, was considerably

more of a *doctrinaire* than Lowell, whose period of polemical debate may be said to have begun and ended with the Biglow papers. High scholarship, combined with Yankee grit and shrewdness, which in later years have shown as the mental calm and steadfastness that accompany liberal culture, are the qualities we love and praise in Lowell. He has all the strength of a nature securely poised in itself, yet open on all sides to the educative influences of life and society. Though little, of late years nothing, of a controversialist or agitator, we know it is not because of failing insight or courage; rather has he reached that period of ripened age and wisdom which, in minds so richly endowed by nature and culture, must lead to that wide and contented outlook which finds no room for fear or distrust, no occasion for haste or anxiety. It is needless to try to characterize these books anew, or to do aught but call attention to them. The publishers have done well to add this new edition of Lowell to those of Emerson, Hawthorne and Holmes just preceding. The feeling of patriotic pride and gratitude is re-awakened in the mere mention of such a list. The new edition is to number ten volumes, and should find a place in every library; especially should the younger class of readers avail themselves of this opportunity to gain a thorough and systematic acquaintance with the works of one who stands pre-eminent among American writers for sound and brilliant scholarship, mental health, clear and acute judgment, and a finished literary style. We have given ourselves no space to speak of Lowell as a poet, in which rank he stands higher still, first, to the present writer's thinking, among our native singers, though he has not all of Longfellow's melody, nor Poe's depth of imagination, nor the weird, elusive quality of Emerson. But in richness of thought, wealth of diction and a metrical style, at once varied and excellent, he reflects the noble, lasting qualities of England's laureate.

Education and the Higher Life. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co.

This little volume is one that deserves and will have a wide reading among thoughtful people. It is a noble plea for the soul, for the life of thought and love and imagination. It is an eloquent rebuke to the dominant selfishness of society and a manly lift toward that social "perfectness" in which "whatever is loss or gain for one shall be felt as loss or gain for all." Such sentences as the following, taken at random, mark the spiritual insight, the poetic feeling, the catholicity of soul which have long characterized the public utterances of the Bishop of Peoria. "What we all need is not so much greater knowledge as a luminous and symmetrical mind, which whatsoever way it turn shall reflect the things that are not in isolation and abstraction, but in the living unity and harmony wherein they have their being." "He who has never seemed about to catch a glimpse of the inner heart of being, pulsing beneath the veil of visible things, has never felt that he himself is a spirit looking blindly on a universe, which if his eyes could but see and his ears hear, would be revealed as the very heaven of the infinite God,—must forever lack something of the freshness of the eager delight, with which a poetic mind contemplates the world and follows whither the divine intimations point." They who are to be leaders in the great movements upon which we have entered, must both know and believe. They must understand the age, must sympathize with whatever is true and beneficent in its aspirations, must hail with thankfulness whatever help science and art, and culture can bring; but they must also know and feel that man is of the race of God, and that his real and true life is in the unseen, infinite and eternal world of thought and love, with which the actual world of the senses must be brought into ever-increasing harmony." The aspiring young men and women of the country will find in these pages an earnest call to the higher life, a summons to fix their attention on pure and lofty ideals of character and ever advance towards them with firm and courageous step.

Men and Things.

We owe an apology both to the founders of the new enterprise and to our readers for our neglect to call attention to a new publication by our friends of the Ethical Culture society, the *International Journal of Ethics*, a quarterly magazine published in Philadelphia and London, and the successor of the *Ethical Record*, of which it is an outgrowth. It is not intended that the *Journal* should serve in any narrow, dogmatic sense as the organ of the Ethical Culture movement, its purpose being one which will appeal to all liberal thinkers, "to advance ethical knowledge and practice." The first number contains an excellent table of contents, opening with an essay on "The Morality of Strife," by Professor Henry Sidgwick of England, followed by an article by Professor Adler on "The Freedom of Ethical Fellowship." Professor Hoffding of Copenhagen University writes on "The Law of Relativity in Ethics," and Professor Clark, of Smith College on "The Ethics of Land Tenure." W. M. Salter contributes an article on "A Service of Ethics to Philosophy." The price of the quarterly is \$2.00 per year, or, 50 cents a single number.

Church Door Pulpit.

Recent Theology.

DELIVERED BEFORE THE MINISTERS' INSTITUTE, SALEM, MASS., OCT. 16, 1890, BY REV. JOHN W. CHADWICK.

I do not like to hear or make apologies, but I owe it to myself to say that I am a make-shift in this place; that I accepted the function late in the summer when a better man had failed; that I was then and for some weeks after much farther from my books than was Sidney Smith from the proverbial lemon; that for some weeks I was too sick to give the subject even a passing thought, and since my return to Brooklyn, three weeks ago, many cares and duties have combined to thrust your business to the wall. Under the most favorable circumstances I could have given you nothing approaching in completeness Mr. Gilman's exhaustive paper of two years ago. As it is, you must expect from me hardly more than a few personal impressions of my own desultory reading incidental to a preacher's work.

But first and foremost, I will bless you and myself by taking on my lips the name that all your hearts are speaking silently, the name of Dr. Hedge.

"The silent organ loudest chants
The Master's requiem."

And his absence from this place and scene is more eloquent in his memory and praise than any words that could be framed concerning him. Who is more present here to-day than he, so generous was the contribution that he made to these discussions and debates and so potent for instruction and suggestion have his speaking and his writing been among us for more than fifty years. He who was often thought reserved and cold revealed to me so warm a heart that I have no critic's word for him to-day. As daring in speculation as he was fearless in criticism and stolid in his ecclesiastical indifference to the logic of his intellectual pursuits, he was never quite so daring as in the latest exhibitions of his theological mind. These had for their most striking feature a dualistic conception of the world, which, while making God the moral ruler of the world, relegated Nature to a power inferior, if not devilish. I am persuaded that we shall best honor him by finding in these exhibitions not the fulness of the tide that had so long a flood, but the first signs of an ebb that was surprisingly delayed. The best criticism on the dualism of his latest speculation will be found in the sturdy optimism of his earlier mind, an optimism that had no need to blink any fact, however ugly, in the material or animal world. He was buried at Mt. Auburn, with such grave simplicity as suited both his character and taste, on the 24th of August. Could Theodore Parker's 80th birthday have had a more appropriate and solemn celebration? For they were the Luther and Erasmus of our New England Reformation.

From Dr. Hedge to Cardinal Newman is a natural transition for, as Dr. Hedge was pre-eminently our master of style, so was Newman that for the whole English-speaking world. Hedge's had more of splendor; Newman's was more subtle and harmonic, the light more in than on the cloud. Hedge's had more sententious moments; Newman's more flow and stream. Hedge's had more of lordly strength, Newman's a more penetrating sweetness. The death of the cardinal reminds us that he has been one of the most conspicuous theologians of the century. It may be objected that his theology was not recent in that the last twenty years have added little to the volume of his work and also that remoteness

from the present was his test of truth. Whether or not his conclusions tallied with the demands of reason and the exigencies of the modern world they must conform to the opinions of "the much enduring Athanasius and the majestic Leo." As an ecclesiastical theologian his value for us is entirely historical and psychological. He did not ask to see the distant scene; one step enough for him; nevertheless that distant scene was always in his eye. He did not wish to go to Rome, but he felt in his bones that he was going there and went; what led that way was powerful and impressive, and what did not was weak and vain; and, once there, all his energy was bent on showing that he had done exactly right. No one not pledged in advance to its conclusion can, I think, read his "Grammar of Assent" and not feel that it was wrought out entirely, though unconsciously, in the interest of its last result, viz., that the Roman Church is to be swallowed *in globo*, or as Dr. Talmage advises of the Bible, "like a ripe strawberry—at one gulp." His was a capacity for self-deception such as God in his infinite mercy has permitted to but few, if any other, of the sons of men. But he was not only an ecclesiastical, but also a natural theologian and in that sphere, of which also his "Grammar of Assent," is the best illustration, there is an allowance of the strength of natural theology at wholesome variance from the drift of Protestant theology and even from that of many Unitarians of fifty years ago, who bent all their energies to showing that the natural man had no capacity for knowing God and immortality. In Newman's scheme natural religion was "divine" and of such large discourse, looking before and after, that many reading him must have asked, "What need have we of more?" It bears a close resemblance to the natural religion of Martineau. With either conscience is not so much the voice of God as God is the voice of conscience, or its uttered word. And this too quite otherwise than in Kant's shabby fashion, hoisting a God to deal out those rewards of virtue and sin which he had declared intrinsic to the act.

Newman and Martineau are much alike as regards the sense of Divine Personality involved in conscience, and by this bridge we might pass safely from one to the other, or we might step across upon the ruins of Newman's "Notes" of the true church, *Unity, Sanctity, Universality, Apostolicity* of which Martineau has not left one stone upon another in Book II, Chapter First of his "Seat of Authority." Newman was Martineau's senior by only four years, but Martineau has retained his physical and intellectual vigor into the eighties as Newman did not. Three years ago he told me he was still good for climbing any mountain in Scotland; in his latest book the intellectual man has accomplished a much greater feat in his own realm. The book is for the most part of more recent origin than its predecessors, "Types of Ethical Theory" and "A Study of Religion." Those were largely made up from his college lectures; this, with the exception of the introductory chapters, which were published separately some years ago, is the ripe product of his oldest years, and if he has not gone from strength to strength, my judgment is at fault. Two years ago we had no prouder boast in our home field than his "Study of Religion." Our proudest now is his "Seat of Authority in Religion." It is a book calculated to make a very different impression from the two preceding and many of conservative bias who followed him rejoicingly in those will now feel as if they had fallen into an *oubliette*. But there should be no surprise to those who have followed Dr. Martineau's

more general course of thought. Philosophically conservative as related to the scientific tendency of the last thirty years, he has been critically radical from the outset of his career, when Tennyson and Browning and Carlyle—I have to get steering way—and Emerson were setting out. Comment would be superfluous on a book which everyone of you bought, and perhaps paid for, as soon as it came out. Enough that in its critical portions it is the most radical and disintegrating study of the New Testament and the historical Jesus that ever proceeded from a scholar of perfect competency working with the tenderest reverence for the personality he disengages from the distorting media of three generations. His conclusion is that the Fourth Gospel became known in the sixth or seventh decade of the second century and ceased to be anonymous in the eighth; that it could not have appeared before the fifth. Allowing Justin's quotations to be from it (155 A. D.) which he doubts, the conclusion indicated is the same. This is interesting because of the astonishing leap which many made from Dr. Ezra Abbot's spring-board—the Johannean character of Justin's quotations—to the conclusion that John wrote the gospel, a leap for which Dr. Abbot was not responsible. The most novel item of his criticism for the less informed is his adoption of the view of Vischer and Harnack—that the Apocalypse of John is a Jewish Apocalypse, with Christian interpolations and additions, including the three introductory chapters and an epilogue, ch. xxii: 6-21. The most significant feature of the chapters on the person and work of Jesus is the argument against the opinion, into which the more radical criticism had just comfortably settled down after the manner of Keim and Schinkel and Allen, that Jesus thought himself the Messiah. It is not too much to say that Dr. Martineau finds more encouragement for the old orthodoxy on the surface of the New Testament than does the new orthodoxy of our time. Beneath the surface he attempts to find the material for a constructive estimate of Jesus. On his way to this he is more destructive of habitual conceptions than any other critic of his proved ability. Strauss did not sweep away so much of what is generally considered fact. Certainly the personality he pieces together from fragments here and there of the great man he has made is an ideal form whose loveliness is most appealing to the mind and heart. If only we could be sure that nothing or little of subjective elements goes to that reconstruction! In the meantime magnificent and terrible is the indictment which he brings against that historical Christianity which has arrogated to itself the titles of infallibility in church or book. "Christianity as defined," he says, "or understood in all the churches which formulate it has been mainly evolved from what is transient and perishable in its sources; from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of the divine order of the world is dislocated and deformed."

Of those who were at one time or another Dr. Martineau's disciples in Manchester New College no one has made fuller proof of his ministry than Professor J. Estlin Carpenter of the same institution. His volume "The Synoptic Gospels" is a case of "infinite riches in a little room," and at such moderate cost that the minister is without excuse who is not its possessor, and not only the minister but the layman if haply something of the shame of his ignorance, in our Unitarian churches so dense concerning all these

things, might be taken away. As becomes the son of Dr. Carpenter, his treatment is more orderly and systematic than Dr. Martineau's. The results are much alike. That the Synoptics are only in a less degree than the Fourth Gospel interpretative and misleading is a conclusion that is carefully worked out. Yet Prof. Carpenter is as confident as Dr. Martineau that from the wreck there can be saved a consistent idea of Jesus, in its human dignity and sweetness, more persuasive and appealing than any of the mythological and amorphous imaginations of the past. Yet Prof. Carpenter agrees with Dr. Martineau that Jesus never called himself "the Son of Man." He teaches that his apprehension of his Messiahship was slight and hesitating and purely prophetic; that the kingly rendering so conspicuous in the Gospels is wholly an assertion of a time long subsequent to his living word. I note with interest the return of both Dr. Martineau and Prof. Carpenter on the method of Strauss in this respect for it has been too common among us to hear of Strauss's work as a mere ferment without abiding traits. No key unlocks more passages in the New Testament than his perception that what was expected of the Messiah was attributed wholesale to Jesus when the idea that he was the Messiah had prevailed. This, that and the other thing "was done"—imagined to be done—that it might be fulfilled "as it was written." The ancient text itself has given us the clue. Another book that makes us proud is Dr. Charles Beard's "Martin Luther and the German Reformation." It also makes us sad because it is a fragment of the whole great history of what Newman called "the miserable deeds of the fifteenth and sixteenth centuries" which Dr. Beard had hoped to write. So much he had accomplished when death stayed his careful hand. But the manuscript had received his last revision and was ready for the press. It is symbol of his life—perfectly beautiful and noble in the completeness of its incompleteness. Its 468 pages bring us to the Diet of Worms, the most dramatic moment of the reformation. Dr. Beard's conception of the reformation we had been prepared for by his Hibbert Lectures (1883) on the Reformation, one of the most satisfactory books that ever emanated from a scholar's mind. It was the Reformation—one aspect of a movement much greater than itself—the Renaissance—which is still operative, while, long since the Reformation spent its force. The personality of Luther, rugged and homely, passionate and lovable, dominates the scene. The characterization of Erasmus and all the portrait work is admirably done, yet not to the exclusion of the general forces of the time co-operating with the strength of individual men. The book renews our sorrow that a mind so vigorous, clear and calm should have been lost to earth in the full maturity of its gracious power.

Still nearer home, the *biennium* has brought to us an historico-biographical memoir of the greatest interest, Mr. Frothingham's story of his father's life, together with an account of that type of Unitarianism of which he was notably a representative, with vivid sketches of a number of those, Parkman and Young and Lunt and Robbins and Lothrop, whose average temper, intellectual and moral, made of them a separate class, differentiated equally from the temper of Channing, interior and spiritual, and that of Parker, practical and aggressive. The work was one that cried out to be done, if to "strive or cry" was not too foreign to that class of Unitarians to justify my phrase, and Mr. Frothingham has done it in the most appreciative and sympathetic manner. We have always been in danger of think-

ing that Channing and Parker developed their personalities and did their work *in vacuo*. In correcting this misapprehension, Mr. Frothingham has gone far in the direction of another that his Boston Unitarians, rationalistic, compromising, suave, urbane, literary, elegant, timid, obscurantist, non-committal, were the Unitarians, *par excellence*, that we are to look to them for the normal type and, if we are strict, confine to them the Unitarian name, and measure the soundness of others' Unitarianism by its conformity to this type or departure from it. It follows that Channing was not a Unitarian, neither was Parker; that Unitarians will always be shut up in the inclosure of the Bible as they always have been, that they will always identify religion with Christianity, and Christianity with the Scriptures. If this be true, it may be doubted whether there is one, simple Unitarian now alive. But not even a *tour de force* so brilliant as my noble friend's is likely to reverse the commoner opinion that it is to Channing and Parker that we are to look for the true line of Unitarian development; that here history will look for it, if she deigns to look at us at all. All our freedom of inquiry is in latency in Channing's certainty that his rational nature was from God which he could not have that any book was the expression of God's will, and all of our most depraved and monstrous "Ethicalism" is in his definitions of Religion as "the adoration of goodness." The Boston humanists express the Unitarian movement about as well,—no better, than the German humanists express the Reformation. They are not even exhaustive of Boston Unitarianism beyond the range of Channing's spirituality and Parker's theological and political polemics. The preferred genius of Gannett, enthusiastic, organizing, militant, must be taken into the account. Alone in one scale it would make all the others kick the beam. The Boston Unitarians of Mr. Frothingham's friendly and filial delineation were not even a party; they were a coterie. The stream of thought and life went by them as in their cosy eddy they went circling round and round. And some whom Mr. Frothingham had named with them were not of them, as he amply shows. Nathaniel Hall and John Pierpont and Convers Francis were in the stream. In Mr. Frothingham's characterization of Theodore Parker it must be remembered that he is painting in a background for the other heads. It is mainly negative and omits what was as essential to him as his spirituality to Channing, his wit to Heine, or his eloquence to Burke, viz., his profound religiousness, his piety, tender and warm as any that ever made a mortal glad; of which his philosophy was an expression in terms of the intellect, simple and positive, as it was bound to be. All of which Mr. Frothingham's Biography of Parker has amply shown.

In the department of biographical theology to which Mr. Frothingham's book has introduced us so delightfully: the time since our last meeting has produced at least another book of special excellence, Dr. A. V. G. Allen's "Jonathan Edwards." It has the advantage of being written critically and yet sympathetically by one who does not stand in Edward's queue of thought or administration. How great the advantage is, is shown by Dr. Prentice's Life of Wilbur Fisk in the same series, a loud performance full of sectarian zeal, yet showing plainly that Fisk, for all his argument that the *rationale* of African slavery was in the Golden Rule, was as a Methodist educator, very earnest and efficient in the day of small things. It is pathetic to see that Wesleyan University so meagrely supported in his day receiving in our own an endowment of \$290,000 from a

Brooklyn radical of the radicals. This all for science, as if the good physician had taken a hint from that Palladium which Sinon introduced into the heart of Troy, so that good Lilly of Northampton, the gentlest of unbelieving souls, the fragrance of whose generosity will always linger at Smith College in his Science Hall. Another volume in the same series is Dr. Newton's "Muhlenberg;" in spirit admirable, less so in execution, but acquainting us with one of the most significant reformers of the Episcopal church. Dr. Allen's "Edwards" is a very different book from these. "Where man should be" there is in Edwards' theology, he says, "only a fearful void." But in his depreciation of miracle as compared with spiritual insight as a testimony to religious truth there was in Edwards a distinct anticipation of the Transcendentalists, his offending treatise on church membership, though it enabled him to make a comparison, favorable to the former, between the Stockbridge Indians and the Northampton saints, was the rejected stone which has since become the corner of congregational polity, and not in Channing or Parker shall we find a bolder assertion of the rights of reason than in his memorable words: "He who believes principles because our forefathers affirm them, makes idols of them; and it would be no humility, but baseness of spirit for us to judge ourselves incapable of examining principles that have been handed down to us." Other theological biographies of the immediate past are those of Beecher, which show "how not to do it" similarly well; R. H. Hutton's Study-Sketch of Newman, which gives us the best aim of criticism at the beginning of the feast; Mrs. Towle's marvellously tender Memoir of Alexander Heriot Mackonochie, who was 'ever a fighter' for his darling ritualism in the English church—a fighter with so much of personal sweetness, so much devotion and persistency, that the reader is compelled to think that his candles and his vestments were, at least to him, the symbols of some grave reality. Another biography is that of Bishop Simpson, interesting mainly for its evidence that that powerful preacher was absolutely untouched by any of the critical or speculative problems of our time. Still another is that of Hosea Ballou which starts out with a vigorous assault on previous biographies but does not better their instruction. These are random bits, such as I can recall from my own casual reading: Biographical theology, or ecclesiastical biography, is an unstinted flood and your memories will no doubt suggest many titles that my own has missed. The mention of Hosea Ballou suggests the new development of critical activity in the Universalist body which finds its best report in "Essays Doctrinal and Practical by Fifteen Clergymen," and in the monthly numbers of the *Universalist Record*. The contest is much the same as that in our own Parker Controversy, waxing hottest around the standards of miracle and supernatural revelation, but Crowe and Rexford and Sample and their peers have the advantage of a splendid armory of orthodox criticism to draw their weapons from which Parker and his school had not. The declaration of these critical affinities will do much to bring the Universalist and Unitarian bodies into more lively fellowship, as the absence of such affinities has been heretofore a bar to any but the most abstract or individual relations.

The passage is an easy one from biographical to historical theology, so large the part which individual greatness takes in the historical drama. Farrar's "Lives of the Fathers" is so discontinuous as to come under the biographical head, nevertheless it gives some idea of the continuity of early Christian thought. It has the merits of not taking the fathers so seriously

as some others, of measuring them less by dogmatic standards, and of a treatment fresh and flowing, that only tires by its too easy stream. Another book of the Fathers is Mr. Homersham Cox's "First Century of Christianity," a layman's book, a diligent compilation, couched largely in quotations from first century literature, to which all the gospels and epistles are too confidently assigned, while to the post-apostolic writers a too ready credence is habitually given. The promise of a series of translations of the Nicene and Post-Nicene Fathers, to match the Anti-Nicene series already published, is delightful for the student of those times who has Emerson's preference for a bridge to swimming, if the bridge is to be had, and the first fruits of this series, the History of Eusebius, have already come to hand. W. D. Morrison's "Jews Under Roman Rule" is a book the flowing drapery of whose style can not disguise the scholarly research and judgment of its muscular anatomy. The central idea is that the Jews instead of being specially oppressed were somewhat favored under Rome rule, which was a great improvement on their intestine quarrels. Not increase of taxation or any added disability led to their revolt but a new impulse of religious zeal. Renan has added a volume to his "History of the People of Israel," which has all the qualities of the first, the same learned and yet easy familiarity with his theme that gave his "Life of Jesus" such an accent of reality as we find nowhere else outside of the Synoptic Gospels; the same daring and malicious inuendo, dulling by comparison the edge of Gibbon's irony. In the earlier chapters David is treated almost as contemptuously as was Jehovah in the former volume. Whatever was extravagant or absurd in prophetism is made prominent and still the moral grandeur of the prophets can not be concealed. "Jesus" he tells us "was all in Isaiah." Solomon's temple, if we could have it before our eyes, would probably look to us like a dusty storehouse of stage scenery. This is the general tone. Shall it be confessed that nevertheless the book has a powerful fascination? It is so bright, so keen; it has so many novel points of view. When we reflect upon it we find that we have been reading a treatise upon color by a person who is color-blind, a history of the most religious nation of antiquity by a scholar who quietly remarks that it has never been established, "that a superior being troubles himself for a moral or immoral purpose with the things of nature or the affairs of mankind."

Robertson Smith's lectures on the "Religion of the Semites" deal with their fundamental institutions. They make an impression of greater freshness and originality than any of his previous writings. The way in which the thought and illustration play in and out among the different Semitic peoples, with no more of jolt or jar than when the train crosses a State boundary, is suggestive of the common sources of their religious institutions and ideas. The account of the *jirms*, "gods who had lost their worshippers" is suggestive, certainly. Some notable additions to this class are being made in our own time. But whereas the Arab *jirms* became devils, our gods who lose their worshippers, so mend their ways that their worship is resumed, and there are those who tell us they were always good and kind. Six of Dr. Smith's eleven lectures are devoted to the subject of sacrifice. The leading idea is that Semitic sacrifice was mainly, not a gift to the god, "but an act of communion in which the god and his worshippers unite by partaking together of the flesh and blood of a sacred victim." Christian ideas of redemption, substitution, purification, atoning blood, the garment of right-

eousness (originally the bloody skin of the sheep or bullock in which the worshipper invested himself) are survivals of antique ritual; but, says Dr. Smith, "the attempt to find in the original forms anything as precise and definite as the notions attached to the same words by the theologians is altogether illegitimate." Dr. Smith has a grateful mention in his preface of Mr. J. G. Frazer to whose unpublished collections on the superstitions and observances of primitive peoples he has had access; and Mr. Frazer returns the compliment in his truly splendid work, "The Golden Bough," crediting Dr. Smith with that conception of "the slain god," which he has tracked upon a thousand lines of peasant custom and of savage life. But he has wrought out that conception—the slain and rising god symbolizing the annual death and resurrection of nature—with a hundred times the richness possible for Dr. Smith in the limited space at his command. Since Tylor's "Primitive Culture" no book has brought to us such a munificence of fascinating details of early superstition, nor such a conviction of its survival in the customs and the creeds of many generations even down to our own time.

(Continued in our next.)

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Chimes Calendar 1891.

Compiled by Mrs. E. S. Miller, author of "In The Kitchen."

PREFACE.

Three days in each month here are goodly receipts For dishes or draughts for the sick; Two days there are riddles, charades or conceits; One day there's a rule or a trick For knitting, crocheting, or making something Ornamental or useful in dress; And sometimes a hint upon health, we shall fling On our pages, to soothe man's distress. One day there are lines to some plant, tree or flower, To some animal, insect, or bird, But through all the rest of the month shall be heard The strains of the poets—the dower Most precious to hoard they have left us—the gold For our life-streams to shine with, and hold.

For sale at Marshall Field & Co.'s, (Department 22) and at UNITY office, or mailed on receipt of one dollar by MRS. E. S. MILLER, Geneva, N. Y.

Notes from the Field.

Boston.—Rev. Dr. Gregg has resigned his pulpit in the historic Park Street Church. The title of his farewell sermon was "Park Street Church, 'Brimstone Corner.'"

—One more Unitarian Club has just started to be located in Newton (suburb).

—The two lecture audiences of Henry M. Stanley, in Boston, and the one in Chelsea, (suburb) were each a genuine ovation. Prices of tickets were one, two, and two and a half dollars, according to location.

—Rev. A. D. Mayo will begin his southern educational tour December 1, and will remain in Virginia one month and then proceed to Georgia.

—It is contemplated putting some fitting memorial into the New South Church in memory of the late Rev. William P. Tilden. Details are not decided upon.

—The Ministerial Union was addressed by B. P. Bowne, LL.D., Dean of Boston University, upon "The Moralization of Life."

—In Channing Hall Rev. Geo. D. Latimer will give a lecture on "The Passion Play of 1890," in aid of the Meadville school.

—At the late monthly meeting of the A. U. A. \$4,150 were voted as annual aid to churches in the Pacific states, with \$1,500 to new societies, conditioned on their raising certain promised sums; \$200 were voted Unity Church in Monmouth, Ill., and \$1,975 to missionary purposes in the central western states.

The Jewish Christian Conference.—Amid much enthusiasm, the following resolutions, offered by Prof. Charles A. Blanchard, of Wheaton College, and immediately seconded by half a dozen voices, were unanimously adopted by the Jewish Christian Conference, noticed on our editorial page:

WHEREAS, In the blind bigotry and degradation of the dark ages, when Jews were looked upon as the special foes of Christianity, no one seemed to remember that its founders were Israelites, that its divine author in his human capacity was a Jew, a descendant of David and of the tribe of Judah.

WHEREAS, In these days of enlightenment and in this great country of America, which promises equal rights to all men, we believe that a more Christ-like spirit should prevail, a spirit of brotherly love and good will to all mankind; and

WHEREAS, We believe that the exclusion of Jewish families from hotels and social privileges, the exclusion of Jewish children from schools and educational advantages, for no other reason than mere prejudice, is altogether un-Christian and un-American. [Applause.]

Resolved, Therefore, that this conference does hereby express its disapprobation of all discrimination against the Jews as such. And further, we extend our sincere sympathy and commiseration to the oppressed Jews of Russia and the Balkans, the victims of injustice and outrage. And, as we believe, voicing the sentiment of this great country,

Resolved, That we plead with the rulers and eminent statesmen of the vast Russian Empire, we plead with all its fair-minded and noble citizens, in the name of God and in the name of the common brotherhood of men, to stay the hand of cruelty from this time-honored people, which have given them as well as us our Bible, our religion, and our knowledge of God.

Resolved, That we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands, to accomplish this humane and righteous end.

Cincinnati, Ohio.—The Cincinnati branch of the National Alliance of Unitarian and other liberal Christian women, meets the second Tuesday of each month, at 2:30 P. M. in the new church on the Reading Road, unless otherwise announced. The officers and executive committee are as follows; Mrs. Mary P. W. Smith, president; Mrs. Mary C. Duhme, vice-president; Mrs. Catherine A. Thayer, corresponding secretary; Miss Jennie S. Butler, recording secretary; Miss Charlotte Duhme, treasurer; Mrs. L. Cranston Harvey, Mrs. Lucy K. Hosea. The following is the announcement of the meetings for 1890-91: October 14, "Summer Experiences, Including a Visit to Ramona Mission," Mrs. Mary C. Duhme; November 11, "Why go to Church," Mrs. L. Cranston Harvey; December 16, Reports of the Religious and Philanthropic News Committees, with Discussion; January 13, "Prominent English Unitarian Women," Miss Fanny Field; February 10, "Some Women I Have Known," Miss Ida Murdoch; March 10, "To-day's Social Problems," Miss Anna Laws; April 17, "Early Unitarianism in Cincinnati," Mrs. Emma Eaton; May 12, "Have We a Right to Please Ourselves?" Miss Celia Doerner.

Chattanooga, Tenn.—We learn that the new Unitarian "Church Home," now rapidly approaching completion, will be dedicated some time in January. The pastor, Rev. E. D. Towle and his family are to find a home within its walls. It is less than two years since Mr. Towle began his work at Chattanooga, and "the growth of the work," writes our correspondent, "has far exceeded all the most sanguine expectations." Steadily increasing congregations and a new "Church Home," with every paper in the city friendly to the liberal movement, make an encouraging outlook for the Unitarians of Chattanooga. Some of its members are actively interested in the Post office Mission work which is quietly and slowly doing a very good work.

Greenville, South Carolina.—An earnest friend in correspondence with the western headquarters, writes: "There is but one whole family of Unitarians in this place that I know of. They with myself and

husband are going to take up the six years' course of Sunday-school lessons as laid down in UNITY. We will begin next Sunday afternoon, if I am able to be out of bed, as they (the helping friends) have kindly considered my affliction and agreed to hold the meetings at our house. We have agreed to let each other take a turn at teaching." We send greeting to this brave little band in Greenville, South Carolina. May their Sunday meetings blossom some day into a church home that shall be dear to many hearts!

Humboldt, Iowa.—Unity Club of Humboldt, issues an inviting programme for 1890-91. W. B. Rine is president and Miss Mary Mastin is secretary. The club proposes to devote the winter to a thorough study of a few of the essays of Emerson and to continue the work of last year in taking up the lives of noted philanthropists and inventors "for the study and benefit of the younger members of the club." We can think of nothing more nobly stimulating and helpful to the life of a community than just such a work as this club has inaugurated.

Ann Arbor, Mich.—The students' Bible class of the Unitarian Church of Ann Arbor, Mich., Mrs. Eliza R. Sunderland teacher, is pursuing a series of studies on the "Origins of the World, Society, Morals and Religion," to be followed by another series on "The History of the Religion of Israel, and the Origin of the Books of the Old Testament."

THE Committee on Fellowship for the Western states, appointed by the National Conference, consisting of J. C. Learned, George A. Thayer and S. M. Crothers, has issued letters of fellowship to the following applicants since the Philadelphia meeting: Rev. Daniel Norton Hartley, Illinois; Rev. Robert C. Morse, Nebraska; Rev. F. H. York, Iowa; Rev. C. L. McKesson, Kansas; all from the Congregationalist. Rev. Jacob B. Dunn, Ohio, from the Methodist, and Rev. Samuel Robinson, Montana, from the Episcopalian church. An equal number of names have been declined or were withdrawn.

Notice.

Members of the Board of Directors of the Illinois Conference are hereby requested to meet with the State Secretary at the W. U. C. headquarters, 175 Dearborn St., Chicago, on Tuesday, December 9, at 10 o'clock A. M. for consultation as to the missionary work in this state and to take action upon other important matters. This is important and should have the attendance of all. The following are the members of the Board: Rev. David Utter, Rev. H. D. Stevens, Rev. Chester Covell, Rev. J. L. Jones, J. A. Roche, J. M. Wanzer, Mrs. Emma Dupee, Mrs. J. S. Roper, Mrs. S. A. Forbes.

L. J. DUNCAN, Secretary.

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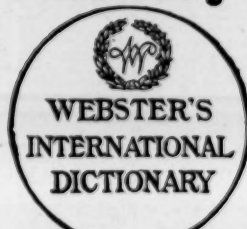
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The Home.

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Sun.—When we begin to seek God, we become conscious that God is seeking us.

Mon.—The soul spreads its own hue over everything.

Tues.—No man ever trod exactly the path that others trod before him.

Wed.—If we are in earnest, we must invent peculiar means of getting over peculiar difficulties.

Thurs.—Remember the power of indirect influences.

Fri.—There are times when the truest courage is shown in retreating from a temptation.

Sat.—We must live to God first-hand.

—F. W. Robertson.

The Small People.

To a Lady who had asked for a Fairy Tale.

You thought it natural, my dear lady, to lay this command on me at the dance last night. We had parted two months ago, in London, and we met, unexpectedly and to music, in this corner of the land where (they say) the picksies still keep. And certainly, when I led you out upon the balcony (that you might not see the new moon through glass and lose a lucky month) it was not hard to picture the Small People at their play on the turf and among the dim flowerbeds below us. But, as a matter of fact, they are dead—these Small People. They were the long-lived but not immortal spirits of the folk who inhabited Cornwall many thousands of years back—far beyond Christ's birth. They were "poor innocents," not good enough for heaven yet too good for the eternal fires; and when they first came were of ordinary stature. But after Christ's birth they began to grow smaller and smaller, and at length turned into emmets and vanished from the earth.

The last I heard of them was a sad and serious little history, very different from the old legends. Part of it I was told by a hospital surgeon, of all people in the world. Part I learned by looking at your beautiful gown last night, as you leaned on the balcony rail. You remember how heavy the dew was, and that I fetched a shawl for your shoulders. You did not wrap it so tightly round but that four marguerites in gold embroidery showed on the front of your bodice; and these come into the tale, the remainder of which I was taught this morning before breakfast, down among the cairns by the sea, where the Small People's Gardens still remain—sheltered spots of green with here and there some ferns and cliff-pinks left. For me they are libraries where sometimes I read for a whole summer's day; and with the help of the hospital surgeon, I bring you from them a story about your ball-gown which is perfectly true.

Twenty years ago—before the fairies had dwindled into ants, and when wayfarers were still used to turn their coats inside out after nightfall, for fear of being "picksy-led"—there lived, down at the village, a girl who knew all the secrets of the Small People's Gardens. Where you and I discover sea-pinks only, and hear only the wash of the waves, she would go on midsummer nights and find flowers of every color spread, and hundreds of little lights moving among them, and fountains and waterfalls, and swarms of small ladies and gentlemen, dressed in green and gold, walking and sporting among them, or reposing on the turf and telling stories to the most ravishing, soft music. This was as much as she would relate; but it is certain that the picksies were friends of hers. For, in spite of her nightly wanderings, her housework was always well and cleanly done before other girls were dressed, the morning milk fresh in the dairy, the step sanded, the fire lit and the scalding-pans

warming over it. And as for her needlework, it was a wonder.

Some said she was a changeling; others that she had found the four-leaved clover or the fairy ointment, and rubbed her eyes with it. But it was her own secret; for whenever the people tried to follow her to the "Gardens," *whir! whir! whir!* buzzed in their ears, as if a flight of bees were passing, and every limb would feel as if stuck full of pins and pinched with tweezers, and they were rolled over and over, their tongues tied as if with cords, and at last, as soon as they could manage, they would pick themselves up, and hobble home for their lives.

Well, the history—which, I must remind you is a true one—goes on to say that in time the girl grew ambitious, or fell in love (I cannot remember which) and went to London. I regret that my researches do not enable me to tell you how the Small People at home took her departure; but we will suppose that it grieved them deeply. Nor can I say precisely how the girl fared for many years. I think her fortune contained both joy and sorrow for a while; and I suspect that many passages of her life would be sadly out of place in this story, even if they could be hunted out. Indeed, fairy-tales have to omit so much nowadays, and therefore seem so antiquated, that one marvels how they could ever have been in fashion. But you may take it as sure that in the end this girl met with more sorrow than joy; for when next she comes into sight it is in London streets and she is in rags. Moreover, though she wears a flush on her cheeks, above the wrinkles, it does not come of health, or high spirits, but perhaps from the fact that in the twenty years interval she has seen millions of men and women, but not one single fairy.

In these latter days I met her many times. She passed under your windows shortly before dawn, on the night that you gave your dance, early in the season. You saw her, I think?—a woman who staggered a little, and had some words with the policeman at the corner; but, after all, a staggering woman in London is no such memorable sight. All day long she was seeking work, work, work; and after dark she sought forgetfulness. She found the one, in small quantities, and out of it she managed to buy the other, now and then, over the counter. But she had long given up looking for the fairies. The lights along the embankment had ceased to remind her of those in the Small People's Gardens; nor did the noise bursting from music-hall doors as she passed, recall the old sounds; and as for the scents, there were plenty in London, but none resembling that of the garden which you might smell a mile out at sea.

I told you that her needlework had been a marvel when she lived down at the village. Curiously enough, this was the one gift of the fairies that stayed with her, and it remained as wonderful as ever. Her most frequent employer was a flat-footed Jew with a large, fleshy face; and because she had a name for honesty, she was not seldom intrusted with costly pieces of stuff, and allowed to carry them home to turn them into ball dresses under the roof through the gaps of which, as she stitched, she could see the night pass from purple to black, and from black to the lilac of daybreak. There with a hundred pounds' worth of silk and lace on her knee to earn as many pence. With fingers weary and—but you know Hood's song and no doubt have taken it to heart a dozen times.

It came to this, however, that one evening, when she had not eaten for forty hours, her employer gave her a piece of embroidery to work against time. The fact is, my dear lady, that you are very particular about having your commissions executed to the hour

The Sunday-School.

(See No. XX., W. U. S. S. Soc'y Publications.)

A STUDY OF RELIGION.—FIRST SERIES.

BEGINNINGS: *The Legend and the True Story* XIII. HOW SIN BEGAN. (Second Sunday.)

(B) The beginnings of conscience: has a dog conscience? The savage's idea of right. Is a sense of duty innate? Does conscience grow? Does the child have as clear a vision of right as that same child will in adult life? Is the babe, when born, a white sheet of paper, with no stains; a bramble bush full of corruption; or a garden patch sowed with germs of good and evil? What is the difference between "original sin" and the facts of "heredity"? Sin as imperfection, the result of inexperience, immaturity.

Last week we had the Bible story as to the origin of sin. Man was created innocent and happy. He might have remained so if he had been willing to do as God told him. But he disobeyed and so sin came and a great deal of trouble and sorrow. This week we are to have the origin of sin, according to the doctrine of evolution. The words "origin" and "began" do not, however, quite fit the new thought. Sin is a failure to live according to the laws of one's being, a failure to live in such a way as will bring the greatest good to one's self and to mankind. Now there never was a time when men lived in this way. They have always been doing things that injured themselves and their fellows. And this is true of the lower animals too. They waste a great deal of time and strength and lose a great deal of happiness in their quarrels with one another. We don't call them sinners, however, because they are not conscious of the wrongfulness of their acts. What "begins" somewhere in the evolution of life is not then sin, but a sense of sin, the idea of right and wrong, conscience. And this begins when self-consciousness appears.

We can not feel entirely sure about it, but it seems pretty clear that some of the more intelligent among the lower animals possess the germs of conscience. E. P. Powell, in the chapter mentioned below, gives some very suggestive stories on this point. The savage's idea of right is not much in advance of the dog's. Perhaps not always equal to it.

There are two elements in conscience. One is intellectual, a knowledge of what is right and wrong. The other is emotional—a feeling which impels us to do the right and shun the wrong. We often confuse the two in our discussions of conduct. Sometimes one of them is quite well developed, while the other is weak. Paul thought that he was doing right, but as a matter of fact he was doing very wrong, when he consented unto the death of Stephen. The trouble was with his intellect. Judas knew what was right but did the wrong when he betrayed Jesus. The trouble was with his emotions.

Both of these elements need to be trained;

and your dressmakers are anxious to oblige, knowing that you never squabble over the price. To be sure, you have never heard of the flat-footed Jew man—how should you? And we may believe your dressmakers knew just as little of the poor woman who had used to be the friend of the Small People. But the truth remains that, in the press of many pleasures, you were pardonably twenty-four hours late in ordering the gown in which you were to appear an angel.

Ah, madam! will it comfort you to you were the one to reconcile the Small People with that poor sister of yours who had left them, twenty years before, and who wanted them so sorely? The hospital doctor gave her complaint a long name, and I gather that it has a place by itself in books of pathology. But the woman's tale was that, after she had been stitching through the long night, the dawn came through the roof and found her with four gold marguerites still left to be embroidered in gold on the pieces of satin that lay in her lap. She threaded her needle afresh, rubbed her weary eyes, and began—when lo! a miracle.

Instead of one hand, there were four at work—four hands, four needles, four lines of thread. *The four marguerites were all being embroidered at the same time!* The picksies had forgiven, had remembered her at last, after these many years, and were coming to her help, as of old. Ah, madam, the tears of thankfulness that ran from her hot eyes and fell upon those golden marguerites of yours!

Of course her eyes were disordered. There was only one flower, really. There was only one embroidered in the

and thus conscience grows. Whether either is innate, that is, present in the child's character at birth, is a difficult question to answer. If present at all, they are very feeble. Both the knowledge of what is right and the disposition to do it are mainly the result of education. But the child may at any rate inherit a keener intellect and a more responsive heart, which enable it to be more quickly and completely taught to know and feel the right. And thus one generation is capable of making a moral advance on the preceding. We inherit aptitudes for goodness. So far as they are absent from our birthright, the facts of "heredity" become "original sin." But that is a negative way of putting it. Better say that so far as we do inherit these aptitudes for goodness the facts of "heredity" become "original virtue."

Theodore Parker called sin the blots that we make on life's writing book when trying to imitate the copy that God has set for us. Can you think of any truer metaphor?

Our consciences may grow with our years. But not unless we cultivate them. They may degenerate. We may blunt our intellects and harden our hearts until we have little sense of right and wrong. That is what Beecher used to call committing "the unpardonable sin," a fearful fate!

For the Younger Pupils.—Tell some such story as the case of Theodore Parker who in his childhood was about to throw a stone at a turtle, but felt something hold him back. "People generally," said his mother, "call it conscience, but I call it the voice of God." Ask if they have had such experiences and so lead up to an appreciation of the meaning of conscience. Interest them in the beginnings of conscience by means of such facts as Powell gives in the second half of the chapter referred to below, p. 179. Urge the importance of cultivating the habit of doing right until it becomes easier than doing wrong.

For Older Classes and Teachers' Meetings.—The longer period of human infancy as compared with that of the lower animals, in its relation to the possibilities of moral development. Can the individual transmit to the next generation special capacities, which he did not inherit through "variation," but has personally acquired? Locke's theory about the child's mind being a sheet of blank paper. Which is the farther developed in character, a man who does right spontaneously or a man who does right, but only after a hard struggle with his lower impulses? Distinguish between this and the question, which of the two deserves the greater praise?

For Preparation.—See Powell's "Our Heredity from God," Part ii., Lecture iv., "Animals on the Road;" Fiske's "Excursions of an Evolutionist," chap. xii. "The meaning of Infancy," and Spencer's "Principles of Psychology," Vol. ii., Part ix., chaps. v. to viii., and "Data of Ethics," especially chaps. ii., and iii.

morning when they found her sobbing, with your bodice still in her lap, and took her to the hospital; and that is why the dressmakers failed to keep faith with you for once, and made you so angry.

Dear lady, the picksies are not easily summoned, in these days.—*The Speaker* (London).



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Announcements.

The Chicago Institute.

The fifth lecture in the Popular Science course at Recital Hall, Auditorium, will be given by PROF. JOSEPH JASTROW, PH. D., of the University of Wisconsin. Subject: "THE PROBLEMS OF COMPARATIVE PSYCHOLOGY."

The following week Prof. E. W. Claypole, D. Sc., of Buchtel College, Ohio, will speak on "Evolution as it Was, is Now, and Shall be."

Single admission 75 cents. Patron's tickets, admitting two, \$6.00, and single course tickets \$3.60 for the remaining six lectures. It has been decided to issue student's tickets, in blocks of 40 single admissions, at \$10.00 a block, for the benefit of students, teachers, clubs, employees, and such combinations of purchasers. As this is in contradiction to a statement made in announcement No. 7, all holders of course tickets who would like to exchange for an equivalent in student's tickets, can do so on application to the secretary. These and other tickets can be had at 175 Dearborn St., room 94, at the Chicago Conservatory, Auditorium, and at the door before the lecture.

Finger Paralysis Among Ministers

is a natural outcome of keeping the fingers in a cramped position so long while preparing sermons or lectures. It is a misfortune likely to happen to young or old who are compelled to write steadily for any length of time. The Odell typewriter, advertised in another column, offers security from any such danger. The price, only \$20.00, is within reach of all, and special terms are given to ministers and those connected with Sunday-schools.

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